

UNITY

Allen Elizabeth W. 1880

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, DECEMBER 8, 1888.

[NUMBER 15.]

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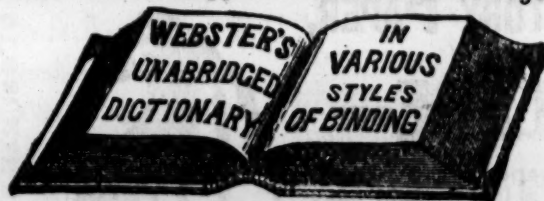
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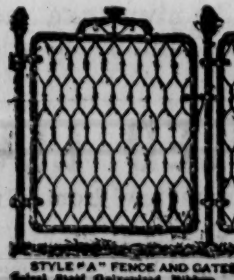
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CHICAGO, DECEMBER 8, 1888.

[NUMBER 15.]

EDITORIAL.

WHEN TWO Rabbis, one from Ohio and another from Mississippi, were recently presented with courteous ceremony to a Methodist conference in Columbus, Ohio, and invited to seats among the delegates, it was a hopeful sign of the coming time.

NOW THAT the election is over, the various religious papers on all sides have had their word to speak upon the abuses of money—betting, bribing, etc.—during the campaign. It should not be the religious papers only that should have a word to say upon so vital a point in the decency of our country's politics. Pass it on!

A PORTLAND (Oregon) paper suggests that the best way to take care of the morals of our boys and girls is to pay more attention to those of their fathers and mothers. If fathers do not wish *their* boys to smoke, let them begin by quitting it themselves. If mothers would save their girls from silly social customs and ambitions, let *them* be a little more independent of Mrs. Grundy and the fashion-plate.

THE new Portrait Edition of Unity Sunday School Card, series C—"Corner-Stones of Character," is now ready. This series corresponds to No. 1 Unity Lessons on Child-Life and will prove a forcible and beautiful reinforcement to the Christmas spirit. The texts in the new set will be the same as in the old edition, but each card will carry a speaking portrait of some one of the Unitarian Fathers—Channing, Parker, Emerson, Martineau, Dewey, Ware, Bellows, Gannett, Eliot, Clarke, Conant, or Coddington. Our schools will be eager for these, and as soon as possible should secure them, before Christmas time. The price of the cards is 20 cents per set of twelve, post-paid.

A WRITER in the *Interior* complains that theology in fiction is fictitious theology and does not believe that such characters as Robert Elsmere or his wife, not to say John Ward and Helen, have ever existed in real life. He believes that these books contain no arguments to be discussed, but in attempting to maintain this position he goes out of his way far enough to call the writer of "Robert Elsmere" by various hard names. She is supposed to be actuated by "cowardly malice," and her book is an attack on truth "covert, cowardly and criminal." Even from a Calvinistic standpoint argument might seem preferable to such an array of alliterative adjectives. Though certainly it would demand more thought.

PROFESSOR KUENEN, in his late review of the Dutch translation of Mr. Salter's Essays and Lectures under title, "Ethical Religion," while accepting the gift of his thought on the Social Ideal and his "vast and comprehensive faith," yet fears that the stress laid upon ethics as against religion may cause a reaction of the Liberals towards emphasizing, not their points of agreement with the ethical culturists, but their point of difference, "which would be indeed very much to be regretted." "Far rather," he says, "must zeal be awakened to work together for this end"—a deeper ethical life. "Ethical Religion must be more and more the watchword—ethical religion, the accent falling just as much upon the second word as upon the first. Ethics in the pure and noble sense in which Mr. Salter wishes us to conceive

it not less idealistic than he presents it, impelled and animated by the same enthusiasm and the same trust which attract us to him, but no ethics which stands in the place of prayer"—and worship, he might have added. May a true prophetic thought gleam in his words for the higher possible expression of ethics and religion.

THE Christmas editions of magazines run races for the prize of beauty. The mere book catalogues issued by the publishers are tempting things. This is harvest time for scrap-book makers. Send ten cents to Charles Scribner's Sons, 743 Broadway, N. Y., for the December number of the *Book Buyer*, and see the little gallery of pictures it will bring you. Send another ten to Houghton, Mifflin & Co., Park St., Boston, for their portrait catalogue of American authors, and start a portrait album from their stock alone. With such catalogues and a pair of scissors, and a little paste and taste, our boys and girls can make their own Christmas cards, right pretty ones, and add the fun of making to the fun of giving.

AND NOW comes the "*Sunshine Mission*." It seeks to train domestic help and elevate domestic service to a science. Training schools, diplomas, certificates, etc., etc., are talked of. What a delightful promise! How much needed! But alas, it is another "specialty," one more "mission," probably another "woman's activity." What a pity we can not make this the first business of our public schools. Why not interweave it with the studies and training of boys and girls, commit men as well as women to it. We have too many "missions," not *common* duties enough. With Paracelsus, the state should exclaim:

"Make no more giants, God!
But elevate the race at once! We ask
To put forth just our strength, our human strength,
All starting fairly, all equipped alike,
Gifted alike, all eagle-eyed, true-hearted—
See if we cannot beat thy angels yet!
Such is my task."

PROOF that the spirit and methods of rational religion are unconsciously permeating in all directions, orthodox and liberal, is found in a late number of *The Methodist Recorder*. Speaking of the results of recent biblical criticism, our contemporary commends that spirit of the times which lays stress on "the intellectual side of truth," but warns also against making the conclusions derived from this side cover the whole domain of religious sentiment and feeling. It condemns those who rush to the conclusion that because the critics of the Bible have successfully overthrown many ideas respecting its origin and character therefore the Bible itself is of no further value to the world. "They overlook the fact that literary criticism does not touch that which gives real value to the Bible. It is the spiritual life revealed in the Bible that gives it its supreme character and authority. The historical events and personages through which this spiritual life has been revealed are only the vehicles for conveying to men those spiritual principles which constitute the true Bible. . . . Criticism does not and can not direct its efforts toward anything but an interpretation of the historical and the literary clothing of the Bible. The essential spiritual part of the Bible is beyond its reach. The authority and the beauty of truth, of holiness, of love, of righteousness cannot be touched by criticism." The

writer goes on to say that this criticism may do more good than harm, since "we have given to the outward and the material much of the homage which is alone due to the spiritual. . . . He alone truly reverences the Bible who submits his life to the authority of its spirit. He who discerns that its authority is in the spiritual principles that it reveals, not in its character as a work of history or literature, has discovered the true Bible." Braver, or more candid speech than this we have not found even in the columns of our most pronounced liberal journals.

JOHN BROWN.

It is December 2, 1888, as we write. Twenty-nine years ago to-day, on the morning of his execution, a man rose at day-break to finish his last letters,—was writing when the sheriff entered. As he left the prison door a negro mother and her child stood near. He bent down and kissed the child. Riding along between his guards, he speaks of the beauty of the country. It is a clear shining December day. All through the ride a smile is on his face. The undertaker, riding by his side, says, "You are more cheerful than I am, Captain Brown." "Yes," answers he, "I ought to be." In great state the old man is to be hung. Five hundred soldiers are posted around the scaffold; three thousand nearly are on the ground, and so great is the fear of a possible rescue that fifteen miles away from where John Brown stands on the platform, pickets patrol the roads. With perfect calm and cheer he mounts the steps. "Good-bye, Captain Avis," he says to the sheriff; "I have no words to thank you for all your kindness to me." A little later—and John Brown had ascended!

This man was the product of his age, exceptional only by being an early ripening of it. The great cause during his day was the movement to abolish slavery. Rivers run east, rivers run west, through the vast valley that lies between the Sierras and the Alleghanies, but all run for the Mississippi and swell the one great flood. Between the year when the States formed themselves into a Union and the year when the War broke out, there were treaties and wars and tariff-questions and presidential elections and parties forming and dissolving, but all things ran directly or indirectly to that one great issue between the Slave States and the Free States. Two systems of society which could not thrive together were trying to thrive together within one Union, and the whole history of seventy years was shaped by their inevitable conflict. The Missouri Compromise; the States Rights agitation; the admission of Texas; the war with Mexico; the repeal of the Missouri Compromise; the Fugitive Slave Law and the rendition of fugitives by northern cities; the Supreme Court's decision that "black men had no rights which white men were bound to respect"; the Kansas war between the Free State settlers and the border ruffians, the attack on Sumner by the South Carolina ruffian in the Senate chamber,—these are the events that really date this period for us.

Brown's life, begun in 1800, covered the whole growth of pro-slavery necessities and combinations in the South, and the parallel growth of anti-slavery feelings and necessities in the North. He grew with the crisis, and when it was nearest he was ripest. Of course, most thought that he was over-ripe, and that he hastened it. So he did. But that he could hasten it so greatly by his one night's work at Harper's Ferry shows what vital connection his act really had with the age. He put into a deed the thought with which millions of hearts were swelling longingly or fearfully. He was the first one ready. Such a man always precipitates a crisis, because what to others is Ideal to him is simply Real. It is often true that he whom we call idealist ought to be called the realist, while it is *we* who are the dreamers. He takes for fact what others entertain as hope. He says, "It is," where others say, "It ought to be." He says, "It's time to be good *now*, the Kingdom of Heaven

is at hand right *here*." That always sounds fanatical. The Savior-party is usually made up of narrow-minded men, men half-wrong, men who see one thing blazing like the sun in heaven, and for that very reason are blind to all besides. They see not the means even to their one thing. And when the means begin to operate and they find it is an agony to which the people are committed, perhaps, disclaiming all responsibility, they call it "the salvation of the Lord." And, ten years later, what wise man can contradict and put the responsibility back on them? It is the salvation of the Lord! Their law-breaking holds more of his righteousness than others' law-keeping holds. Their "one thing" is the supreme imperative of the hour; and the path to it is so frightful in its certain woe that, unless a man, blinded to that woe, does some deed sincerely which hurries himself and us, against our will, into that woful path, we might linger recreant until doom still more swift and awful in its crash broke upon us sinners. John Brown was thus blinded. He looked for no disunion and for no great bloodshed. The emancipation war which he foresaw was a kind of Kansas raid on a large scale. A man the product of his age, then, and one born blind. By both facts fitted for his mission.

It is best to let his own words speak for him, they speak so grandly. "We want," he told the committee of the Massachusetts legislature, "in Kansas men who fear God too much to fear anything human." "A few men in the right, and knowing they are, can overturn a king," he said. Here is his creed,—not that he, old Bible Puritan, would have called it so: "I believe in the Golden Rule and in the Declaration of Independence. I think they both mean the same thing. And it is better that a whole generation should pass off the face of the earth, men, women and children, by a violent death, than that one jot of either should fail in this country. I mean exactly so, sir." When yet a long way off from death, he wrote, "It is nothing to die in a good cause, but an eternal disgrace to sit still in the presence of the barbarities of American slavery." And in his speech after being found guilty of "treason, conspiring with slaves to rebel, and murder in the first degree," he said that "the Bible had taught him to remember them that are in bonds as bound with them;" that he was "yet too young to understand that God is any respecter of persons;" and that his only crime consisted in his having interfered "for slaves instead of for the rich or powerful or the so-called great." In all those days in his cell he never was other than the plain John Brown who for twenty years had waited for this hour. No wavering or disheartenment, no excitement—unless a sort of "messianic consciousness" be excitement,—no faintest sign of either regret or foolish temper. The letters that he wrote from prison are full of great things said like commonplaces,—things like those in Paul's letters and Epictetus' talk. From first to last a great cheer, great Bible cheer, as of a new Paul "in prison singing praise to God;" a perfect content with the issue as it was; the presence of "glorious thoughts," as he called them. Four days before the death he writes, "It's a great comfort to die for a cause,—not merely to pay the debt of nature, as all must." "I knew it would pay in the worst event," he said of his enterprise,—and was he wrong? "I am worth inconceivably more to hang than for any other purpose," he often said in varying phrase. "They can't hang the soul,"—as if he knew that his was going to "march on." And "God reigns!" was his constant word.

It is hard to tell for just how large a contribution to the emancipation his attempt at Harper's Ferry is to be reckoned. That it was a very large one no northerner or southerner would think of denying. It put men on sides more than ever; it gave an added sting to consciences wherever there were consciences against slavery, and an added fire to passion wherever there was a passion for slavery. The fact was patent that John Brown was hanged in America

for loving his fellowmen and doing for them as his hangers would like to be done by, were they black slaves; hanged for believing in the Bible and practising his belief. Hanged, too, by the laws of a state; hanged after a trial that, all things considered, was a fair trial. It would have been an absurd violation of those laws had he *not* been hanged. That made the issue clear. The laws, then, and the institution they protected, were set in clearest sunlight over against the Golden Rule, the precepts of the Bible, the example of the great exemplar, the word of God as it spoke in the soul of man, uttering the laws of Right and Justice and Love. John Brown hanging there in that December brightness on this Virginia scaffold, told North, told South, the presence of a Great Lie in this so-called "free" Republic; told this as no voices, and no newspapers, and no fugitive slave-mobs ever had told it before. So we may say that, though John Brown did not bring on the war for emancipation,—slavery itself brought on that war,—yet that he did more than any other one man to *date* it. He did much to ripen that southern exasperation that, in less than eighteen months from his December day, fired the gun against Fort Sumter; and much to ripen the conscience of the North for that leaping indignation with which the shot was answered. In less than eighteen months,—and on the cold Sunday night in October, when he made his mad attempt, probably not one man in a hundred believed that a war between the North and the South would break out during his lifetime, and not one in a thousand would have ventured to predict the speedy ending of the Great Curse through war or any other means. We sang better than we knew, "His soul is marching on!" That soul was the first army astir,—the spirit-force that marched through every village in the North, recruiting hearts beforehand for the sacrifice.

Already they have built his monument at Ossawatimie in Kansas; but the day will come when we shall build his monument at Harper's Ferry and put his statue in our nation's capitol. And when we take our children there, we yet shall say, "Boys, *that* is George Washington and *that* John Brown." That day will not come until this generation of wounded hearts and maimed lives has passed by, and men south as well as north shall be able to join in one acclaim of thanksgiving that the Great Curse has been lifted from the country, even at the price of the great war-woe. Perhaps it will not come till a day still farther off—the day when men shall really believe that the laws of Justice and Love stand above all their state laws, shall really believe that he who breaks a nation's constitution in order to keep the declaration of Equal Rights and the Golden Rule and the precept "Remember them that are in bonds as bound with them," shall really believe that that law-breaker, of all citizens in the land, is the true Gospeller of the hour, the one whose hard message publishes the only lasting peace, the only safe salvation for the people. The man whose deed reminds the people at any given hour, with loudest emphasis, that God reigns, is the savior and redeemer that God sends them. He is the son in whom God is most incarnate in *our* midst, the one who comes "that *we* may have Life and have it more abundantly." And if we reject him, despise him, slay him, then his failure or his death becomes our new vicarious atonement. "He is bruised for our iniquities; the chastisement of our peace is upon him, and with his stripes we are healed." w. c. g.

DOES NATURE SPLIT THE TEMPERANCE QUESTION?

Our correspondent's letter, printed on page 198 is welcome, and the more welcome if her familiar argument leads any one to re-read the article in *UNITY* for September 22, to which she refers. The two points she urges are, that alcohol is alcohol irrespective of its amount, and that beer and wine-drinking countries and individuals show the curse of alcohol. The first point is true, but the amount of "poison" in a drink has much to do with its effect. As to the second, the article itself said

that "fermented drink has its own black list of victims, and through them works harm enough to homes and to society"; and that "France, Germany and England are drink-cursed." But this, so far as we can see, does not disprove our other statement, that "none the less Nature seems to lay three-fourths of all the drink-woe not on the products of fermentation but on the products of distillation,"—thus constituting a sort of "nature-line" between the two in their effects.

It is true that no facts were cited in support of this opinion. It may be that "three-fourths" is an exaggeration, though we are inclined to think it is more probably an under-estimate. We have found no careful analysis of the respective effects of the two kinds of drink in countries where both are used abundantly, like England and our own country. If there has been careful investigation on this point, we would thankfully learn where. Lacking such statistics, we wrote under three impressions: (1) that, spite of bad effects of drink in France and Germany, those two countries—one greatly given to wine-drinking, the other to beer—are by no means so badly cursed by intemperance as lands in which distilled liquors are more freely used; (2) that in France and Germany the *chief* curse from alcohol is that the beer or wine leads drinkers on to use the stronger spirits, which can always be procured there; (3) that in our own land, where oceans of beer are swallowed, and where beer and wine drunkenness is well known, it is still not the beer and wine but whiskey and its kin that are deservedly most dreaded. If these impressions are mistaken, our article has no force. If they are correct, we think the suggestion made in it is well worth considering. Here it is once more: The amount of evil wrought by any agency settles the degree of rightful interference with it by the law. If nature splits the temperance question in two by apportioning three-fourths—or anything like three-fourths—of the bad effects of drink to the distilled liquor, one-fourth to the fermented, ought we not to split the question in our temperance legislation? And then the question would arise,—may not the evil of the *distilled* liquors be so great, so patent, so nearly unmixed with any good, that the State ought to prohibit their manufacture and sale for drinking purposes, whatever treatment be reserved for the fermented? It will be observed that the English "free beer" experiment, which allowed the continued sale of the stronger liquors and resulted, we are told, in increasing their consumption, was quite unlike this suggestion.

w. c. g.

CONTRIBUTED.

TO THE MISSISSIPPI.*

Hail! thou grand old Mississippi,
Flowing onward to the sea;
Father of the crystal waters,
How I love to dwell with thee!
Longer than I can remember
Have I heard thy waters flow;
It was music to my childhood,
Which I still am glad to know.

How I love thee, fondly love thee
For the thoughts that round thee cling;
For the dear associations
Which thy waters ever bring;
For the grandeur and the beauty
That remains forever thine;
For the land that proudly claims thee;
For my country's sake and thine.

When the hand of treason grasped thee,
Claimed thee basely for her own,
How my youthful blood impelled me
To avenge the insult shown!

* Suggested by the following from the report of the recent Unitarian Sunday-school Institute held in St. Louis:—"Make the Mississippi a sacred river to our children and the sanctities of the Jordan will be increased thereby."

Long and bloody was the contest
For our country and for thee;
But we stopped not till thy waters
Went unvexéd to the sea.

Far in other lands I've wandered,
On the banks of other streams;
Fondly o'er their waters lingered,
Listened to their classic themes;
But my own grand Mississippi
Has more charms than all for me,—
Rolling ever on in grandeur,
Like a torrent to the sea.

So I love thee, fondly love thee
As I love my land and home;
And 'twere treason to forget thee
When away from thee I roam.
Flow, then, ever on in grandeur;
May thy waves be ever free,—
Free as those who still would guard thee
In thy progress to the sea!

JAY BELKNAP.

NATURE'S LINE IN THE TEMPERANCE QUESTION.

An article with the above caption appeared in a recent number of *UNITY*, presumably written by one of its associate editors, which demands more than a mere reading, since it assumes a position to be *generally* held upon the temperance question, which the present writer believes to be held "generally" only by the uninformed or the misinformed.

Its very title is misleading by assuming a *natural line* between whiskey drinking and beer drinking. It begins with this question:

Is the time not coming when in all temperance legislation Nature's line between fermented liquors and distilled liquors will be more recognized than now? *Nature's* line, for it is probably a fact that three-quarters of all the evils of intemperance,—the ruin bodily and spiritual of its victims, the heart-break and woe it causes in their homes, its cost to the State in the way of crime, police, prisons, asylums, etc.,—that three-quarters of all this evil falls *beyond* the separating line and belongs to the score of the distilled liquors.

In the discussion of so grave a question we naturally look for statements like the above to be supported by facts, since an ounce of fact here is worth pounds of groundless assertion, yet the writer broadly asserts as a general belief this "Nature line," saying:

We all recognize this Nature line in a general way. The State also recognizes it, for in her licenses she discriminates, imposing high tax and high license on the whiskey and the brandy-trade, low tax and low license on the brewery and beer saloon; and though the motives for such discrimination are complex, the motive underlying all the rest is doubtless the conviction that the former costs the community far more in danger and damage than the latter. But why should not the State go farther in discrimination and *prohibit* the former—the making and the sale of that which does three-fourths of all the damage—while leaving the latter to be treated by local options and the temperance society and voluntary abstinence as now? All agree that it is the State's right and duty to interfere more energetically against great and general evils than against the less and partial evils. The amount of evil wrought by any agency settles the degree of rightful interference with it. The bottom question is, Is not the evil of distilled liquor so great, so general, so nearly unmixed, that the State ought to prohibit altogether its manufacture and its sale for drinking purposes? The true answer to *this* question may be *Yes*, whatever be true answer to the corresponding question about fermented liquors. Nature splits the temperance question in two; so should we. And each half should be answered according to its own set of facts.

If "Nature splits the temperance question in two," we might expect some testimony from medical experts and criminal statistics, but since none are given I beg leave to state a few in support of an opposite conclusion.

Why, in the first place, are distilled liquors drunk? Will any informed person doubt that it is for the alcohol they contain? Why are fermented liquors drunk? For precisely

the same reason. Is there any indication along this line of demand and supply of a "nature line"? Is there any difference in the *alcohol* when separated from distilled and fermented drinks by distillation in its essential character and effects? None whatever. It is always and everywhere a narcotic poison. Clearly, then, we see no "Nature line" in the alcohol itself.

Now as to its effects upon the drinker. All ancient history, both sacred and profane, is replete with evidence of the destructive effects of wine drinking, and it made no difference whether it was the wine produced from fruits or that from barley. Pages might be filled with citations from the scriptures and the history of every ancient nation to prove this. But confining ourselves to later times and a better knowledge of all lands, where shall we turn for evidence that wine and beer drinking can be separated in their effects from the drinking of distilled liquors?

Louis Philippe told Hon. E. C. Delevan, in 1838, that "the drunkenness of France was on wine"; that "in one district of his empire there was much intemperance on gin; but he considered wine the great evil." Mr. Delevan remarked that he had been outside the barriers, where the common people resort to drink wine, because there it is free of duty. "Oh," said the king, "there you will see drunkenness." "And truly, I have seen it there in all its horrors and debasing effects, and chiefly on wine."

"The wine-shops are the colleges and chapels of the poor in France. . . . The wine-shops breed in a physical atmosphere of malaria and a moral pestilence of envy and vengeance, the men of crime and revolution," said Charles Dickens.

A correspondent of the *Episcopal Recorder*, in 1865, said; "We have heard Americans earnestly declaring that nobody gets drunk in Italy, or any country where wine takes the place of stronger liquors. Now we have sifted this matter thoroughly, both in Switzerland and in Italy, and we are bound to deny the assertion. The Italian laborer rarely begins his potations until his day's work is done; consequently travelers see and know very little of the extent of them. They carouse from about sundown to ten, eleven, or twelve o'clock at night. Their money spent, or midnight come, they reel to their wretched homes; and the cries of their children, and the groans of their wives, soon tell of the fury and brutality which mark the drunkard the world over, whether he wear homespun or broadcloth."

Drunkenness in Germany has often been underrated by the partisans of the "moderation theory." Dr. English says, "They have been drinking beer from time immemorial in Germany, and they have not got to whisky drinking yet." The excessive drinking "bouts" of the Germans prior to the discovery of distillation, as far back as the days of Tacitus, have passed into history. Their drunken revelries during the Middle Ages on wine and beer became notorious.

Martin Luther said of the Germans in his time: "Every land must have its own particular devil. Italy has hers, and France hers; our German devil is a genuine wine-topper, whose name should be 'Sauf' (a noun formed from the German verb *saufen*, to tipple), and who is so sodden and exhausted that the deepest draughts of wine and beer cannot refresh him. Such will, I fear, ever remain Germany's curse until the latest day." In the seventeenth and eighteenth centuries it was currently said, "The Germans led the van of drunkards."

England sought to reduce drunkenness by the Beer Act of 1830, with the following result. Report by the Committee on Intemperance, for the Lower House of Convocation of the Province of Canterbury, England, in 1869, declares: "This measure, though introduced in 1830, for the avowed purpose of repressing intemperance by counteracting the temptations to the excessive drinking of ardent spirits (distilled liquors) afforded in public houses, has

been abundantly proved, not only to have failed of its benevolent purpose, but to have served throughout the country to multiply and intensify the very evils it was intended to remove." This statement the Committee sustain by an overwhelming amount of testimony from clergymen, coroners, chief constables, superintendents of police, governors of work-houses, district attorneys, physicians, etc., etc., who declared:

Intemperance has much increased since beer-shops were introduced some years ago, especially among young men.

The beer-houses are an unmitigated nuisance.

Intemperance has increased here with the number of beer-shops.

The act permitting beer-shops is here, and I think everywhere, a curse.

The great cause and encouragement of intemperance I have no hesitation in ascribing, in a great measure, to that most disastrous act of Parliament which set beer-shops on foot.

The only remedy I can suggest is, a repeal of the law which enables the beer-house to be opened everywhere.

Beer-houses are the seats of vice and intemperance.

The abolition of the beer-houses would be a boon to the country.

It does not decrease it, as under the free-beer law the doors for the sale of ale and beer are thrown wide open, their sale and consumption increased, and the sale of distilled liquors is in no way diminished. That "free beer" diminishes drunkenness may be logic, but it isn't fact.

One other testimony should be given. A magistrate of Edinburgh said of the Beer Act: "The effect of this measure, passed as it was in the interest of sobriety, was to open the flood-gates of intemperance, and to deluge many cities and large towns throughout England with violence and crimes of the most horrible and disgusting character. This unfortunate act not only increased enormously the consumption of beer, but also generated and stimulated an appetite for stronger liquors, and the consumption of them largely increased."

It would take a volume to record the testimony which could be gathered from many sources as to the terrible effects of beer drinking in America. I quote a few from "The Latest Drink Sophistries." Col. Jacob L. Green, president of the Connecticut Mutual Life Insurance Company, in a recent address said: "The degree to which many diseases commonly referred to as malaria, overwork, and other vague, general, scapegoat causes, are actually grounded in what would almost invariably be called a temperate use of drink by persons of reputed temperate habits, would be incredible to the mass of people unaccustomed to careful observation and comparison of related cases. That habitual sottish drunkenness should issue in disease and death, most people can understand; but that moderate, orderly, decorous indulgence should issue in congested brains, insanity, suicide, paralysis, diseases of kidneys, liver, stomach, pneumonia, rheumatism, and in general in those diseases which at bottom mean a poison imparted into the blood, most persons do not know, and are slow to believe."

The editor of the *Quarterly Journal of Inebriety*, Doctor Crothers, an experienced physician and scientist, commenting, in 1879, upon the plan of substituting beer for the stronger alcoholic liquors, declared that this theory has "no confirmation in the observation of physicians and chemists where either has been used for any length of time." He affirms that "the constant use of beer is found to produce a species of degeneration of all the organism, profound, and deep-seated." He also says: "In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, severe cold, or shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates who use different forms of alcohol, he is more generally diseased. The constant use of beer every day gives the system no time for recuperation, but steadily lowers the vital forces. It is our observation that beer-drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of tramps and ruffians in our large cities is beer-drinkers. It

is asserted by competent authority that the evils of heredity are more positive in this class than from alcoholics. If these facts are well founded, the recourse to beer as a substitute for alcohol merely increases the danger and fatality following."

M. L. Holbrook, M. D., says: "It is claimed that the drinking of lager does not excite to crime so much as other alcoholic drinks. Of this there is no evidence. Murders abound in all beer-drinking countries. I was once a juror in a criminal court for several weeks, and several murderers were on trial there. I noted at the time the fact that some six of them were drunk on lager-beer when they did the dreadful deed. I am not at all sure but lager-beer causes as many murders as any other intoxicant. That lager-beer drinking has increased the amount of gout in all communities where drunk, is well known to medical men; and if they are wise, they always prohibit its use to their gouty patients. Until recently this disease was confined largely to Germany and England; but it has come to America, to stay—till the beer goes. The laborers in beer-breweries who drink lager freely, when once taken with any serious disease generally die. This is a well-known fact."

"David R. Locke (the late Petroleum V. Nasby) in the *North American*" thus characterizes beer drinking: "The beer-drunkard is the worst drunkard in the world, and his chains are the heaviest and strongest. A more infernal, 'infernalism' (the making of beer drunkards) was never devised, and if it does not call for some sort of law, nothing does."

In a personal experience of temperance work covering a period of the past quarter of a century, in cities from Boston to San Francisco, I have found no greater hindrance to this reform than beer drinking,—a statement I could easily prove would space permit; and if prohibition could be applied to but one class of intoxicants, I would advise that, by all means, it be applied to fermented rather than to distilled liquors.

It is the beer drinker among women who transmits to her children the alcohol craving. It is the beer and claret and other light wines given to children which make the sot of maturer years. It is the cider-drinking habits of the farmer's son that leads to the whiskey habit later. I am, therefore, of the opinion that there is no "Nature line" in that which destroys both body and soul like alcohol.

That the state recognizes such a line by a difference in the tax proves nothing save the power of the Brewer's Congress to secure favorable action, as the reward for foreign votes. And the lower tax makes the extension of the work of death by the beer shop more easy and more certain.

A total repeal of all taxation by government of the liquor traffic, and absolute Prohibition of the importation and manufacture of all liquor as a beverage, must be in accord with natural law, which is preservative of the better, whether in the individual or the state.

ADA C. BOWLES.

THE WOMAN'S CONGRESS OF 1888.

The Sixteenth Annual Congress of the Association for the Advancement of Women met in the city of Detroit, November 14, 15 and 16, 1888; sessions held at the "Church of Our Father," which was beautifully decorated with flowers, and draped in gold, blue and white—the colors of the Detroit Woman's Club. It was a notable gathering of progressive women, interested in all questions of elevating intent to the sex.

Among the most notable women present were Mrs. Julia Hard Howe, Miss Frances Willard, Miss Mary Eastman, Mrs. Annie Jenness Miller,—of dress-reform fame,—Rev. Ida Hultin of Iowa, and Miss Caliope Kechigia, of Constantinople, who gave an interesting account of the education and advancement of women in Greece and Constantinople.

The first session of the Congress opened with the presi-

dent's usual happy address to the members of the A. A. W., followed by words of welcome by Senator T. W. Palmer on behalf of the people of Detroit, a letter of welcome from Mayor Pridgeon, and an original poem written for the occasion by Alice E. Ives. The first paper of the Congress, by Mrs. Annie Bowzer of Kentucky, on "Functions of Society," was read by Mrs. H. W. T. Wolcott. A charming reception was tendered the A. A. W. members, at the close of this session, by the Detroit Woman's Club, at the beautiful home of Mr. Frederick Stearns. At the evening session Mrs. Froiseth of Salt Lake City, in a ringing voice, and with her heart in every word, held the interest of a crowded house, giving strong reasons "Why Utah should not at present be admitted as a State." Miss Frances Willard read a paper on "Social Purity," claiming the three engrossing questions of the day to be temperance, woman, and the labor problems. The morning sessions, opened only to members of the A. A. W., were devoted to reports from the various state officers and the usual business proceedings of all organizations.

The auditorium of the church on the afternoon of the second day was filled with an earnest and enthusiastic gathering of more than 1200 women and a fair sprinkling of men. The first paper was presented by Mrs. Nellie Reid-Cady of Iowa, upon "Organization Among Women." A clear ringing voice and the memorizing of her paper gave added interest to the ethical handling of a by no means new subject, which was followed by an intensely interesting discussion.

One of the most notable women of the Congress, Doctor Nellie V. Mark—a doctor of repute—from Baltimore, in her paper on "Women as Guardians of the Public Health," was unrelenting in her strictures upon the ignorance of mothers in regard to the most vital laws of health. The home, it was urged, was the place where sanitary rules must begin. Women must enter into the subject both theoretically and practically.

"Realism in Fiction," an essay by Miss Lillian Whiting of Boston, read by Mrs. Harbert, attracted the close attention of the audience and closed the afternoon session. Between the hours of 5 and 8 o'clock a reception was given the members at the home of Mrs. Newell Avery. Informal talks on organization and association, and the dainty supper served, rendered the occasion one of delight long to be remembered.

"Manual Training for Girls," by Miss Ella C. Lapham of New York, was the opening subject of the evening session and called forth a wide range of ideas from various members.

A paper by Rev. Antoinette Blackwell followed, compiled in part from the various reports of the vice-presidents of the A. A. W. on "In What is Woman's Work Superior, Equal, and Inferior to that of Men?" Mrs. Blackwell found that the professions, literature and theatrical pursuits pay according to the work done, without regard to sex. The disadvantages—some conventional, some constitutional—under which women labor were discussed at length. The work of women was found superior in philanthropies, positions of trust, and places requiring versatility, ready application, and intuitive perceptions. Where physical strength is essential woman is inferior to man. *Good work*, says Mrs. Blackwell, is neither masculine nor feminine.

The morning session of Friday was one of unusual interest, resulting in the refusal to accept the resignation of the dearly-loved president, and the renomination of Mrs. Howe for another year. The afternoon programme drew a larger crowd than at any previous meeting, Mrs. Annie Jenness Miller giving an able and interesting paper on "Correct Dress"; followed by Rev. Ida C. Hultin, of Des Moines, Iowa, on "Women in the Ministry." Miss Hultin is one of the younger members of the Congress, but thoroughly enthusiastic, a woman with a mission not a hobby,

possessing a power of magnetism drawing all hearers into her realm of thought. The paper, delivered with ease and eloquence, called forth hearty applause and a most interesting discussion.

The closing evening of the Congress again called together a crowded house, many unable to gain even an entrance, Miss Mary D. Eastman giving an able address on the "Legal Aspect of the Temperance Question" calling forth some little feeling on the part of the participants in the discussion. The closing paper, by Mrs. Julia Ward Howe, on "High Life and High Living," held the vast audience in rapt attention for nearly an hour. With words of thanks to the good people of Detroit for their cordial welcome and unbounded hospitality, was closed the sixteenth annual convention—one of the most interesting in the history of the Association for the Advancement of Women. N. C.

CORRESPONDENCE.

DEAR UNITY:

I send you a report of our Kansas and Missouri Valley Conference which met at Wichita November 19 and 20. The Unitarian movement at this place dates back a little more than a year. During that time Rev. N. Hogeland has preached regularly, and they have had a flourishing Unity Club and a good Sunday-school under the management of Mrs. Seward. In September the church was organized and two weeks ago Mr. Campbell, the law partner of Mr. Sankey, the president of our Conference and one of the prime movers in the Wichita church organization, was made superintendent of the Sunday-school. Having had sixteen years' experience as superintendent of a Methodist Sunday-school, he brings the system and enthusiasm of that church, and we predict for him success in the new faith.

The report of the missionary showed that some gain had been made during the six months since the meeting in Kansas City. A Unitarian church has been organized in Salina, and a preaching point established at Eureka. Some work has also been done at Fort Scott, and it is hoped that in the near future a society may be started there. As to the old churches, Topeka and Lawrence must both be still regarded as missionary posts, both receiving aid from the American Unitarian Association. From Kansas City the report is most favorable. The society is very united under Mr. Roberts and has become self-sustaining and independent, and their new church already promises to be too small for the large audience which gathers there from Sunday to Sunday. The St. Joseph church has hardly recovered from the shock of Mr. Floyd's death, but they have a beautiful little church and intend to go on courageously under the direction of their pastor, Rev. C. B. Roberts.

This was the first time the Conference ever met farther east than Topeka, and it was very well attended, every one of the local ministers being present except Miss Leggett of Beatrice. There were also with us Rev. George Batchelor, of Boston, and Rev. John R. Effinger, of Chicago. Mr. Jones was there Saturday and Sunday, and it was with deep sorrow that we learned that we should lose his word of encouragement and hope and faith during the rest of the time, but a telegram called him back to his Chicago work.

Among the papers read was one by Prof. A. R. Marsh, of the K. S. W., upon The Lesson from "Robert Elsmere" for Unitarians, and a sermon by Rev. J. R. Effinger upon Salvation.

The time of the Conference was so fully taken up with reports that the Sunday-school discussion was omitted, and it was voted to make it the principal subject of the next meeting at St. Joseph in April.

The Conference was not as well attended nor was the interest as deep on account of the great political excitement at the time, with a Republican ratification meeting and an

Oklahoma boom and several other rival interests. That the meetings were as well attended as they were, and that so many thoughtful, earnest people came to listen to these religious questions, certainly is very encouraging for the Wichita church.

S. A. BROWN, Sec. K. S. W. C.

THE HOME.

WHY HE SANG.

A wee little birdie stands and sings
On a mossy stone,
And all the air with his music rings,
Yet he sings alone.

No one to hear as he warbles and trills
His pretty song;
But a happy feeling his little heart fills
The whole day long.

"The grass is green and the flowers are bright!"
Sings he, sings he;
"And the old yellow sun sends down plenty of light
For me, for me!"

"Way down in my heart are a great many thanks
For everything,
And up in my throat are a great many notes,
So I guess I'll sing!"

"And maybe some one will know by this
How glad I can be;
While, if I were still, perhaps he would miss
A wee bit of glee!"

Oh, wouldn't the world be cheery and bright
If we all did this?
If we sang for every good thing we had,
With never a miss?

And, like the wee little bird who stood
That day on the stone,
Sing just the same with a hundred near,
Or when we're alone!

JUNIATA STAFFORD.

OAKLAND.

VIII.

On the particular afternoon of which I am going to tell you, you would have thought Mrs. Franklin belonged to all the ribbon societies in the known world, for she seemed to have a bright bow of a different hue tied in nearly every button-hole down the front of her dress. Perhaps you would have mistaken her for the Queen of the Sandwich Isles, because she was attended by so many loyal subjects. Florence and Pearl entreated her majesty to step out of the library door, where a "bob-sled," warmly upholstered with the buffalo robe, stood in waiting, with Deane and Lynn to serve as steeds, and little Paul to push behind, until they reached the top of the hill; then her majesty should taste the joys of coasting,—for you see I have gone away back to the snowy month of March for this week's story. And, don't you think, Mrs. Franklin actually went! Did you ever hear of anything so undignified! And how it tumbled her hair, too! But Pearl seated her in a low chair, when they went in, and proceeded to comb it. I mistrust the snarl family didn't consider Pearl quite mistress of the situation and played a good many pranks with her, for Mrs. Franklin's hair was long, and tangled easily. But, bless the little maid's heart, she did her best! And meanwhile Florence adjusted and re-adjusted those many colored ribbons. The sly pussies did all this because they were

parties to a plot which had originated with Martha and Louise. The sled ride and the hair-combing kept mamma out of the kitchen, where Martha, with now and then a suggestion from Olive, was getting up a famous supper; Will had harnessed the old white horse for Louise, and she had gone to the village on an extremely mysterious errand.

By and by the cooking was done and Louise had arrived home. Then several packages were secretly unrolled, though the tell-tale rustle of wrapping paper must have whispered a grave secret to any ordinarily attentive ear.

When it came to setting the table there was much consultation, and many changes were made. Some interruptions occurred too, but fortunately no discovery of the plot on the part of her majesty. Finally all was in readiness, and the impatient little maids of honor made haste to escort their beloved sovereign to her chair behind the urn.

It was mamma's birthday and there were her gifts awaiting her. A pretty card-basket made by Will with his scroll saw and tied together with ribbons which the pennies of Florence and Pearl had gone to buy, occupied her plate. In the bottom lay a fine white handkerchief purchased by Deane, Lynn and Paul. The glass fruit-dish was papa's present, and Martha and Louise had meant to fill it with candy, raisins and nuts, but their purses were exceedingly slender, so the goodies did not quite reach the rim.

"Then," Louise explained, "Denny Flinn came in just as we had them all undone, and he looked as if he wanted some real badly, so we gave him some. And after that we had to send some to his little brother, of course. But we knew mamma wouldn't care. We knew she would tell us to send them if she were there."

How all the little tongues flew to tell mamma just how everything came about. How Martha's biscuit and custard and boiled rice, etc., were praised, and how the presents were appreciated! How everybody saw through Dan's bashful words when he said he "didn't care much for candy and such things anyway," and declined taking them! And how Olive enjoyed the whole affair which she had helped along in many ways.

You see that very little money went into this occasion, but there was love without stint, and Mrs. Franklin wouldn't have exchanged it for a White House reception. And the children were over-joyed because Mamma's birthday had come on Saturday so that they could be at home all day and "surprise" her.

"We s'prised papa, too, when it was his birthday, didn't we?" said Pearl.

"Yes; and we'll 'surprise him again next year," said Florence.

But this was after the festival was over and the little folks had gone to bed, so I will close my story now.

M. S. S.

"The child who is permitted the careless use of adjectives, the careless association of verbs and nouns, will be more apt to use coarse expressions of recent coinage, and even profane words, than one who from his first lisps is taught to use modest, correct, appropriate words. To exhibit to a small child the coarseness and vulgarity of language as too often used, will only awaken a desire to use such language; it is better to impress the lesson by the use and definitions of clean, suitable expressions."

"God wants the boys, the merry, merry boys,
The noisy boys, the funny boys, the thoughtless boys,
God wants the boys with all their joys,
That he as gold may make them pure,
And train them trials to endure.
His heroes brave he'll have them be
Fighting for truth and purity.
God wants the boys."

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Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

Weekly: \$1.50 per annum.

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NOTES FROM THE FIELD.

The Alliance Thanksgiving.—This significant event, well deserving more detailed mention, cannot be passed by without a favorable word. As a union service of all the liberal and independent churches of Chicago, the vast audience spoke as eloquently in numbers as in quality of representation; and when the Central Music Hall organ pealed grandly forth, the general feeling seemed one of gratitude that so many clergymen and congregations could join together in a National Thanksgiving. The services were opened by an anthem from the choir followed by reading of the one hundred and third psalm by Rev. John Coleman Adams (Universalist). The invocation was offered by Mr. Milsted. Professor Swing, as host, followed with an introductory word of welcome and good cheer, confessing that he had regarded this service when first contemplated as an experiment of doubtful success, but admitting his agreeable disappointment, and expressing the belief that the Alliance Thanksgiving had not only come to stay, but also that they might reasonably hope another year to fill the Auditorium. He was followed by Mr. Utter who spoke both humorously and with feeling on our "Temporal Blessings," suggesting that Thanksgiving Day found its truest and noblest observance only when it emphasized the spirit of helpfulness to others. Rev. Charles Conklin (Universalist) spoke eloquently and at length to the topic, "Our Country," responding to the cheerful note sounded in the beginning by Professor Swing, and closing with a moving appeal to the patriotic instinct. It was the duty of parents, he said, to teach children to respect American institutions. As in the early days mothers taught their sons the arts of defense, so now they should inculcate the spirit of devoted patriotism. Next to his religion every man should place his politics. Doctor Thomas spoke briefly but earnestly on "Religion." He was glad of the thankful spirit. It depends, he said, not so much on our conditions as on ourselves that we are on the thankful side of life. Over our temporalities, our "nuts and mud," our flag, over all was a blessed religion. There was no longer an angry God, an opposing Satan; no fiery furnace, no brimstone, no slavery, but broad catholicity, a liberal womanhood, and a Christian God—that is, a God almost as good

as Christ. We had awakened to an eternal life now, and were journeying to a blessed immortality. Mr. Jones then made a plea for liberality not only of the heart but of the pocket. He said, I want some bit of your due, not of your charity, and spoke so earnestly that few hearts were untouched. Excellent congregational, quartette and organ music had been interlarded throughout the service, and the great audience now joined with feeling in the closing hymn, "America," after which Mr. Blake closed with a reverent benediction.

Chicago.—The Women's Unitarian Association met Thursday, November 22. Mrs. Ware called the meeting to order and in the absence of the secretary appointed Mrs. Johnson secretary pro tem. Upon motion a committee consisting of Mrs. Woolley, Mrs. Heywood, Mrs. Wilkinson and Miss Rice, was appointed by the chair to draft resolutions regarding the death of two members of the Association—Mrs. Felix and Mrs. Ingals. The topic for the day was "The Modern Novel as an Exponent of Progressive Theology." Miss Rice, the first speaker, divided novels into three classes, the entertaining novel, the instructive novel and the novel of experience. Under this last head she placed "Robert Elsmere," "The Story of an African Farm," "Love and Theology," and the books of George Eliot. The "Story of an African Farm" she found very unsatisfactory. "Robert Elsmere" she considered an index of an epoch. It shows the work the Unitarian Church has to do in the world; the lesson of the book for us—*go to work and make Unitarianism a living thing.*

Miss Chapin, the next speaker, spoke briefly of "The Story of an African Farm." She was glad the serious problems set forth in the book had been placed before the people. "John Ward, Preacher," Miss Chapin thought, would be more widely read than "Robert Elsmere," because it was written in a more popular style. She wanted every one to read it. It showed the hideousness of the orthodox belief.

Mrs. Bartlett followed with a short paper in which she gave a brief outline of the Liberal movement, showing how often the heresies of to-day became the faith of tomorrow. The theological novels, "Robert Elsmere," "Love and Theology" and others, were, she said, exponents of the current religious belief.

A short discussion followed.

Mrs. L. M. Heywood presented the resolution upon the death of Mrs. Ingals and Mrs. Felix. The resolution was passed by a rising vote.

ANNIE W. JOHNSON,
Sec'y pro tem.

A Christmas Tree for the Little Crows.—Last year Mrs. Bond, of the Montana Industrial School for Crow Indian children, told us, in *Every Other Sunday*, the story of the first Christmas tree which these little Indian children had ever seen. Now, Mr. Bond writes that they are all eagerly looking forward to the visit of Santa Claus, the new pupils having heard the wonderful story from the others. Who will help, by gifts of toys, games, picture books, etc., that they have done with, to make this coming festival a happy one to these poor Indian children? Will not some friend of Indian education in Chicago collect enough of such gifts to fill a box, which should be marked H. F. Bond, Blakely, Custer Station, North Pacific Railroad, and sent to him. Anything from our Eastern friends may be sent to me at 25 Beacon Street to be forwarded. The articles should be sent at once to be in time.

J. F. B. MARSHALL.

Boston, December 3, 1888.

Cincinnati, Ohio.—Unity church is getting fairly on its feet. After ministerial supplies for some Sundays from abroad, it has tried lay services for a Sunday—Mr. A. S.

Longley officiating—with signal success, and now feels that it can go on, minister or no minister. The liberal Jewish Rabbi of Cincinnati supplied last Sunday, and Mr. Hosmer goes next. After that Judson Fisher, late of Sheffield, Ill., takes charge for three months. Says a correspondent from the scene of action: "We have lost none of the earnestness of purpose with which we started out, but it has rather increased steadily—and a genuine enthusiasm in our work prevails." An order for a hundred copies of Unity Hymns and Chorals and twenty-five new subscribers for UNITY testify that the new Unity church means business.

Boston.—Rev. Charles G. Ames of Philadelphia has accepted the call to the pulpit of Doctor Clarke and will remove to this city January 1, 1889.

—Our Globe theatre was filled last Sunday evening with interested listeners to the sermon of Rev. Brooke Herford on "The Origin of the Trinity Dogma."

—The Wednesday noon half-hour of prayer was resumed for the winter last Wednesday.

—The useful life and widely useful services of the late Miss Abby May were emphasized last Sunday in several of our pulpits.

—Rev. A. P. Peabody last Saturday afternoon held the attention of a full audience in Channing Hall by his interesting narrative of the history of the old Unitarian churches of New England and New York. Trenton in New York maintained the first Liberal church in that state.

Appropriations for Minnesota and Illinois.—The American Unitarian Association has voted the following sums for the current year:—\$600 to defray in part the expense of carrying on services in Duluth, Minn., for the year 1888-9; \$400 to the Unitarian Society in Winona, Minn., for the year beginning Sept. 1, 1888; a sum not exceeding \$375 in part payment of the salary of the missionary of the State of Illinois.

How to Help the South.—Daniel Hand, of Connecticut has given a million dollars for the education of young men of color in the South. The money is to be administered by the American Association, an efficient organization already in the field.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, December 9, services at 11 A. M. Study Section of the Fraternity, December 14; subject, Westminster.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, December 9, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, December 9, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, December 9, services at 11 A. M.; subject, The Revised Hell of Orthodoxy the Primal Outrage Remains. Monday, December 10, Unity Club, Novel section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, December 9, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Fifth Lecture by Rabbi Hirsch, Thursday, December 13, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

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The Unitarian Club.

The first meeting of the Chicago Unitarian Club will be held at the residence of Mr. John Wilkinson, 482 LaSalle avenue, on Thursday, December 13, at eight o'clock P. M. Mr. Shorey, the president of the club, will make the opening address stating the object of the Association. Mr. Gannett will give an essay on "Constructive and Destructive Liberalism," to be followed by a general discussion of the subject. An invitation is extended to all persons wishing to join the club to attend this meeting and become members.

CONSTITUTION.

Article I. The name of this society shall be the Chicago Unitarian Club.

Art. II. Its object shall be to promote the spirit of fellowship among the Unitarian churches and co-operate with the Western Unitarian Conference in maintaining the central headquarters in Chicago.

Art. III. The officers of this club shall consist of a President and two Vice-Presidents, Secretary and Treasurer, and two directors from each of the Unitarian churches in Chicago. The ministers of these churches who are members of this club shall also be directors *ex-officio*, as shall also the Secretary of the Western Conference. The duties of these officers shall be such as pertain to these offices in similar organizations.

Art. IV. Any one may become a member of this club by signing the constitution and a payment of an annual fee of two dollars.

President—D. L. Shorey.

First Vice-President—Mrs. C. P. Woolley.

Second Vice-President—John Wilkinson.

Secretary—Mrs. E. A. West.

Treasurer—Mr. Eric Winters.

Directors—Mr. Cheney, Mrs. George F. Harding, Mr. Gardener, Mrs. Marean, General Thomas, Mrs. W. C. Dow, Dr. E. L. Holmes.

BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

The Economic Interpretation of History. By James E. Thorold Rogers. London: T. Fisher Unwin. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 547. Price, \$3.00.

Traumereien. *Marchen von Richard Leander*. Selected, edited and annotated by Alphonse N. Van Daell. Boston: D. C. Heath & Co. Paper, pp. 103.

The Thoughts of the Emperor M. Aurelius Antoninus. Translated by George Long. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 313. Price, \$1.00.

Deutsche Novellen-Bibliothek. Volume II. Selected from the best modern writers with explanatory notes by Dr. William Bernhardt. Boston: D. C. Heath & Co. Cloth, pp. 152. Price, 60c.

The Countess Eve. By J. H. Shorthouse. London and New York: Macmillan & Co. Chicago: A. C. McClurg & Co. Cloth, pp. 240. Price, \$1.00.

Animal Memoirs. In two volumes. By Samuel Lockwood, Ph.D. New York and Chicago: Messrs. Ivison, Blakeman & Co. Cloth, price, each, 60c.

The Birds' Christmas Carol. By Kate Douglas Wiggin. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 67. Price, 50c.

Jesus Brought Back. By Joseph Henry Crooker. Chicago: A. C. McClurg & Co. Cloth, pp. 214. Price, \$1.00.

Lectures on Pedagogy. By Gabriel Compayre. Translated with Introduction, notes and an appendix by W. H. Payne, A. M. Boston: D. C. Heath & Co. Cloth, pp. 491. Price, \$1.75.

A Frozen Dragon and Other Tales. By Charles Frederick Holder. New York: Dodd, Mead & Co. Cloth, pp. 285.

HEAVEN AND ITS WONDERS, THE WORLD OF SPIRITS AND HELL, described from things heard and seen, by EMANUEL SWEDENBORG. "Servant of the Lord Jesus Christ." Also **THE LAST JUDGMENT**, as witnessed by him in the spiritual world in 1757; The Doctrine of Life, The Sacred Scriptures, The New Jerusalem and its Heavenly Doctrine, in all, 750 octavo pages mailed prepaid for \$1.00. Discount to the trade. Address American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York City.

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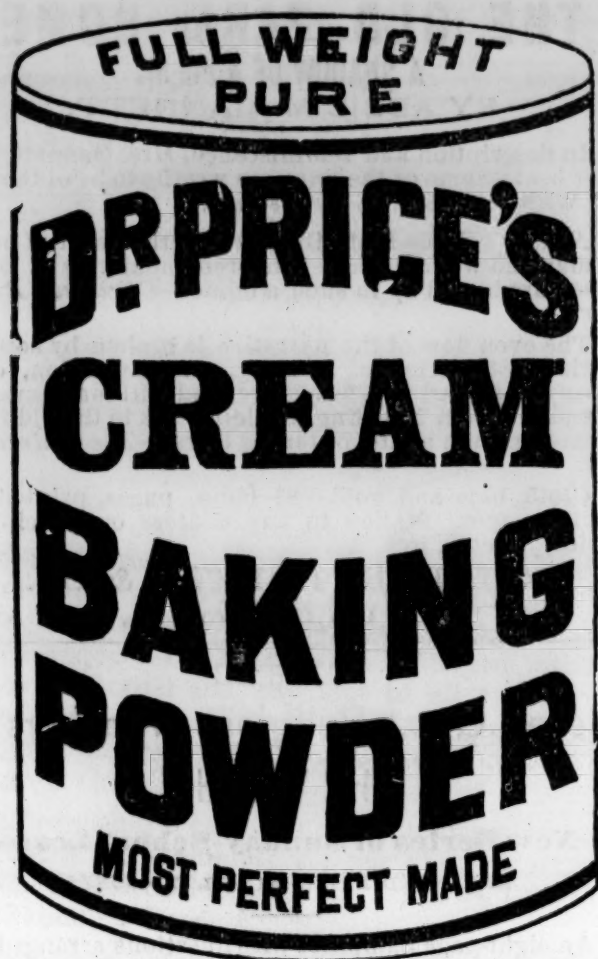
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